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Pennington - Exercises from My Childhood -  
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*Pennington*

A

BRIEF ACCOUNT

OF MY

EXERCISES FROM MY CHILDHOOD:

LEFT WITH MY DEAR DAUGHTER,

GULIELMA MARIA PENN,

BY

MARY PENINGTON.

PHILADELPHIA:

1848.

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MARY PENINGTON, the authoress of the following narrative, was a daughter of Sir JOHN PROUDE, a native of the County of Kent. He was an officer in the service of the States of Holland, and was killed at the siege of Groll in Guelderland, in the year 1628.

She was twice married. Her first husband was Sir WILLIAM SPRINGETT, a colonel in the army of the Parliament during the great civil war. By him she had a daughter GULIELMA MARIA SPRINGETT, who became the wife of WILLIAM PENN, and to whom this narrative was addressed, and which is now for the first time printed.

Her second husband was ISAAC PENINGTON, one of the early writers of the Society of Friends. By this marriage she had several children. EDWARD PENINGTON, the third son, emigrated to Pennsylvania, and was appointed Surveyor General of the Province, which office he held at the time of his death in Philadelphia, in the year 1701.

She died at Worminghurst in Sussex, July 18, 1682, having survived her husband about three years, and was interred at Jordans, in Buckinghamshire.

H. P.

*Philadelphia, Sept. 20, 1848.*





The first Scripture that I remember I took notice of was this, "Blessed are they that hunger and thirst after righteousness for they shall be filled." This I heard taken for a text: I was then about eight years of age: brought up by those who were a kind of loose Protestants, that mind no Religion, but go to their worship on first days, which was to hear a canonical Priest preach in the morning, and read common prayers in the afternoon; and they used common prayers in the family, and observed superstitious customs and times and days of feasting and fasting, as Christmas, (so called,) Good Friday, Lent, and such like. At that time, when I was afraid in the night season of such things as would run in my mind, of Spirits walking and of thieves, I would always account prayer my help and succour, and so would often say, (as I had been taught) that which is called the Lord's Prayer, hoping by that to be delivered from the things I feared.

Afterwards, I went to live with some that seemed to be more religious, and would not admit of sports on the first day, calling it the Sabbath, and heard two sermons a day of a Priest that was not loose in his conversation, but he used a form of prayer before his sermon and read common prayer. At this time I was about ten or eleven years of age, and a maid servant, that tended on me and the rest of the children, was zealous in that way, and would read Smith's and Preston's Sermons on first day between the sermon time: I diligently heard her read, and liked not to use the Lord's prayer alone, but got a prayer book, and read prayers mornings and nights, according to the days and occasions, and left saying that prayer in my bed, mornings and nights, (as I had been taught at the forementioned place.) That scripture, viz: of howling on their beds was much on my mind, and by it I was checked from saying prayers in my bed. About this

time my mind was serious about religion, and one day after we came from the public place of worship, this forementioned maid servant, read one of Preston's sermons—the text, “pray continually”—in which sermon much was spoken of prayer, and amongst other things, of the excellency of prayer; this was said of it, that it distinguished a saint from the world, for, that in many things, the world and hypocrites could imitate a saint, but in this they could not. This thing wrought much in my mind all the time she read it, and it was in me, that I knew not prayer; for what I used for prayer, an ungodly man might do, which was to read out of a book, and this could not be the prayer he meant, that distinguished a saint from a wicked one. My mind was deeply exercised in this, and as soon as she had done reading, and all was gone out of the chamber, I shut to the door, and in great distress of mind, flung myself on the bed and oppressedly cried out aloud, Lord what is prayer? This wrought so in me, that at night when I used to read a prayer in a book in a room by myself, I wept and was in trouble about it. At this time I never heard any, nor of any that prayed otherwise than by composing a prayer, which they called a form of prayer: the thing so wrought, that as I remember the next morning or very soon after, it came into my mind to write a prayer of my own composing, to use in the morning: so as soon as I was out of my bed, I wrote a prayer, and I then could scarce join my letters, I had learnt so little a time to write. I writ something of this nature—That as the Lord commanded the Israelites to offer up a morning sacrifice, so I offered up the sacrifice of prayer, and desired to be preserved that day and to that purpose. The use of this for a little time gave me some ease, and I left my books soon; and it arose in me to write prayers according to my several occasions. The next prayer I wrote was for the assurance of pardon for my sins. I heard one preach that God pardoned David and his sins, of his free grace, and I was much affected with it.

As I came from the place of worship, it was in me, that it was a desirable thing to be assured of the pardon of one's sins; so I wrote a pretty large prayer concerning it, and felt that it coming of grace, (though I was unworthy,) yet I might receive pardon, and so used earnest expressions about it. A little time after, I received some acknowledgments from several persons, of the greatness of my memory, and praise for it: I felt a fear of being puffed up with it, and wrote a prayer of thanks for that gift, and desires to use it to the Lord, and that it might be sanctified to me, and I not puffed up with it. These three prayers I used with some ease of

mind, but not long ; for then I began again to question whether I prayed right or not, and much trouble was in my mind about it, and I knew not that any did pray extempore ; but it sprang up in my mind, that to use words according to the sense I was in, was prayer which I attempted to do but could not. Sometimes kneeling down a long time, and had not a word to say, which wrought great trouble in me, and I had none to reveal myself to nor advise with, but bore a great burthen on my mind a pretty time, till one day, as I was sitting at work in a parlour, one, called a gentleman, that was against the superstitions of the times, came in, and looking sadly, said "it was a sad day:" this was soon after Prim Bastwick and Burton were sentenced to have their ears cut and to be banished. This thing sunk deep into me, and strong cries was in me for them, and for the innocent people in the nation ; and it wrought so strong in me, that I could not sit at my work, but went into a private room, and shutting the door kneeled down and poured out my soul to the Lord in a very vehement manner for a pretty time, and was wonderfully melted and eased. I felt peace in the thing, acceptance with the Lord, and that this was prayer ; which I never was acquainted with before, either in myself or from any one. Not long after this, word was brought to the house, that a neighbouring Minister that had been suspended by the Bishops for not being subject to their canons, was returned to his people again, and that he was to preach at the place where he did three years before, (being suspended so long,) I hearing of it desired to go, but was reprov'd by those who had the education of me, as being not fit to leave my Parish church, but I could not comply with their mind in it, but I must go, and when I came I found the minister was one called a Puritan, and he prayed fervently and in much sense ; and then I felt this is that prayer which my mind pressed after but could not come at it in my own will, but only had tasted of it that time I mentioned before. Now I knew this was prayer ; but I mourned sorely for that I kneeled down morning after morning, and night after night, and had not a word to say, and the trouble of this was so great, that it appeared to me just, that I should perish in the night because I had not prayed, and in the day that my food might not prosper with me, because I could not pray : I was exercised with this a great time. Then I could not come to the common prayer that was read in the family a nights, nor could I kneel down, when I came to their worship house (as was the custom and I had been taught) but this scripture was in my mind, "Be more ready to hear than offer the sacrifice of fools," and I

could but read the Bible or some other book, whilst the priest read common prayer at their worship house; and at last I could neither kneel nor stand up to join with the priest in his prayers before the sermons, neither did I care to hear him preach, but my mind ran after hearing the non-conformist, called a Puritan, before mentioned; but I by constraint went in the morning with those of the family where I was, but could not be kept from the Puritan preacher in the afternoon. I went through much suffering for this, being forced to go on foot two or three miles, and none permitted to go with me; but a servant in compassion would sometimes run after me least I should be frightened going alone. I was very young, but so zealous in this, that all their reasoning and threatnings could not keep me back, and in a short time I would not hear the priest where we dwelt, at all, but went, wet or dry, to the other place. I would go in with the family to hear scripture read; but if I did happen to go in before they had done their prayers, I would sit when they kneeled. These things wrought much trouble in the family, and there was none to take my part but two of the maid servants, who were inclined to mind what I said against their prayers, and so refused to join with them, which the governors of the family were much disturbed at, and made me the subject of their discourse in company; as that I would pray with the spirit, and rejected Godly men's prayers, and I was proud, and a schismatick, that I went to those places to meet young men, and such like.

In this time I suffered not only from these persons to whom I was by my parents committed (who both died when I was not above three years of age,) but also suffered much from my companions and kindred; notwithstanding which, in this zeal I grew much, and was sequestered from vain company, refused carding and such like things, and was a zealous keeper of the Sabbath, not daring to eat such things as occasioned trouble or spend time on that day that was appointed for hearing and praying.

I minded not those marriages that was propounded to me by vain persons, but having desired of the Lord that I might have one that feared, I had a belief that though then I knew none of my outward rank that was such a one, yet that the Lord would provide one for me; and in this belief I continued, not regarding their reproaches that would say to me, "that no gentleman, none but mean persons was of this way, and that I would have some mean one or other; but they were disappointed, for the Lord touched the heart of him that was afterwards my husband, and my heart cleaved to him for the

Lord's sake. He was a man of a good understanding, and had cast off those dead superstitions that were manifest to him in that day beyond any I then knew of his rank and years, which were but small for that stature he was of in the things of God; being but of about twenty years of age. We pressed much after the knowledge of the Lord and walked in his fear: being both very young, were joined together in the Lord, and refused the ring and such like things then used and not denied by any we knew of. We lived together about two years and a month; we were zealously affected, daily exercised in that we judged to be the service and worship of God. We scrupled many things then in use amongst those that were counted honest people: as for instance singing David's Psalms in metre, and when we tore out of our Bibles the common prayer and form of prayers at the end of the book: we also tore out the singing psalms, as being the invention of vain poets as in metre, not being written for that use; and we found that songs of praise must spring from the same thing as prayer did; and so could not in that day use any one's song, no more than their prayer. We were also brought off from bread and wine and baptism with water, we having looked into the independent way, saw death there, and that it was not what our souls sought; and looking into the baptism with water, found it not to answer the cry of our hearts. In this state my husband died, hoping in the promises afar off, but not seeing or knowing him that is invisible to be so near him, and that it was he that shewed unto him his thoughts and made manifest the good and the evil. When he was taken from me I was with child of my dear daughter Gulielma Maria Springet.

It was often with me that I could not comply with that thing to be done to my child which I saw no fruit of, but a custom which men were engaged in by tradition, having not the true knowledge: that scripture in the last of the Galatians, of circumcision or uncircumcision availing nothing, but a new creature, was often in my mind, and I could not but resolve that it should not be done to it; and when I was delivered of that child I refused to have her sprinkled, which brought great reproach on me, and I was a by-word and a hissing amongst the people of my own rank in the world, and a strange thing it was thought to be by my relations and acquaintance. Those who were accounted able ministers, and such as I formerly delighted to hear were sent to persuade me; but I could not do it and be clear. He that doubts is damned, was my answer to them. Through this I waded, after some time; but soon after I went from the simplicity

into notions, I changed my ways often, and ran from one notion to another, not finding satisfaction nor assurance that I should obtain what my soul desired in—The several ways which I sought after satisfaction in—I was weary of prayers and such like exercises; not finding acceptance with God, nor could I lift my hands without doubting, nor call God, father. In this state and for this cause I gave over all manner of exercises of religion in my family and in private, with much grief; for my delight was in being exercised in something of religion. I left not these things in a loose mind, as some judged that abode in them; for had I found that I did perform what the Lord required, and was well pleased with me in it, I could gladly have continued in them; I being zealously affected in the several things that were accounted duties: a zealous sabbath keeper (as I have before expressed,) and in fasting often and praying in private (rarely less than three times a day, sometimes oftner;) a daily hearer of sermons upon all occasions, both lectures and fasts, and thanksgivings; most of my time in the days was spent in reading scripture, praying or hearing or such like; I durst not go into my bed till I had prayed, and I durst not pray till I had read scripture and felt my heart warmed thereby, or by meditation. I had so great a zeal and delight in the exercise of religion, that when I questioned not but it was my duty, I have sought oftentimes in the day, remote places, as the fields, the gardens, or outhouses, when I could not be private in the house; And I was so vehement in prayer, that I chose the most remote places to pray in, that I might not be heard to pray, and could not but be loud in the earnest pouring out of my soul. Oh! this was not parted with, but because I found it polluted, and my rest must not be there. I then had my conversation much among the people of no religion, being ashamed to be counted religious, and to do any thing that was called so; finding my heart not with the appearance held forth; and I began to loathe whatever profession any one made and thought in my mind that the professors of every sort were worse than the profane; they boasted so much of what I knew they had not attained: I being zealous in whatever they pretended to, and could not find purging of heart, nor an answer from the Lord of acceptance. In this restless state, I let in every sort of notion that rose in that day, and for a time applied myself to get out of them whatever I could find; but still, sorrow and trouble was the end of all; and I was ready to conclude, that though the Lord and his Truth was; yet that it was made known to none upon earth; and I determined no more to enquire, or look after



him, for it was in vain to seek him, for he could not be found in all the things I had met withal; and so for sometime took no notice of any religion, but minded recreation (as it is called,) and went into many excesses and vanities, as foolish mirth, carding, dancing, and singing. I frequented musick meetings, and made vain visits where there was jovial eatings and drinkings to satisfy the extravagant appetite. I delighted in what would please the vain mind, and with curiosities, and that which was to satisfy the lust of the eye, the pride of life, and the lusts of the flesh; and frequenting places of pleasure, where vain persons resorted to show themselves and to see others in the like excess of folly in apparel; in riding about from place to place, and in the airy mind. But in the midst of all this my heart was constantly sad and pained beyond expression. After such follies, I did retire from all people for days, and was in much trouble; and to all this excess and folly, I was not hurried by being captivated by those things: having not found what I did seek for in religion, nor what I longed after, and would often say within myself, what is all this to me, I could easily leave all this for it hath not my heart; I do this because I am weary and know not what to do; it is not my delight, it hath not power over me; I had rather serve the Lord if I could indeed feel that which performeth acceptably to the Lord. In this restless, distressed state, I would often retire into the country, without any company save my dear child G. S. and her maid, and there I would spend many hours in the day, bemoaning myself, in that I desired the knowledge of the truth; but was still deceived, and fell in with some deceitful notion or other that wounded me, and left me without any clearness or certainty. One night in the retired place in the country, I went to bed, very disconsolate and sad from the afflicted exercise of my mind about religion, and I dreamed that night I saw a book of Hieroglyphicks of religion, of things to come in the Church or religious state; and I dreamed that I took no delight at all in them, and felt no closing in my mind with them, but turned from them greatly oppressed, and it being evening, I went out from the company into a ground or yard sorrowing, and lifting up mine eyes to the heavens I cried out, Lord suffer me no more to fall in with any false way, but show me the truth; and I immediately thought the sky opened, and a bright light like fire fell upon my hand, which so frightened me, that I awaked and cried out, so that my daughter's servant that was in my chamber, came to the bed side to see what was the matter with me; and I trembled a great time after it.

Thus not knowing what to turn to, or rather believing there was nothing manifested since the Apostles days, that was true religion; so I would often express, that I knew nothing to be so certainly of God, as I could shed my blood in defence of it.

One day, by accident, going through the city, from a country house; I could not pass through the crowd, (it being a day wherein the Lord Mayor was sworn,) but was forced to go into a house till it was over; I being burthened with the vanity of their show, said to a professor that stood by me, "what benefit have we by all this bloodshed, and Charles's being kept out of the nation?" He answered, none, that he knew of, saving the enjoyment of their religion. To which I replied, that is a benefit to you who have a religion, to be protected in the exercise of it, but it is none to me. Here I must mention a state I then knew, notwithstanding all my darkness and distress about religion; which was, in nothing to be careful, but in all things to let my request be known in sighings and in groans; for that help I frequently had, was in the most confused disquieted estate I ever knew; and trust in the Lord was so richly given me (in that day when I durst not own myself to have any religion I could call true,) as it is wonderful to take notice of: for if I were to take a servant, or remove to any place, or to do any outward thing that concerned my condition in this world; I never contrived, but retired to see what the day would bring forth. and so waited; and as things were offered to me closed with them, if I felt my heart answer it; and be it more or less of concern, I believed things should be offered to me which I should embrace, and so enquired after no accommodation of that kind; but in all things else in a dissatisfied hurried condition as being neither night nor day with me, I could with anguish of spirit cry to the Lord, "if I may not come to thee as a child, because I have not the spirit of sonship, yet thou art my Creator, as the beasts that have their food from thee: I cannot breathe or move as thy creature without thee, and help is only thee, and if thou art unaccessible in thy own glory. yet I must have help where it is to be had; thou only having power over me to help me." Oh! the distress I felt in this time, having never dared to kneel down, as going to prayers, for years because I could not call God father in truth; and I durst not mock or be formal in the thing. Sometimes I should be melted into tears, and feel an inexpressible tenderness, but not knowing what it was from, and being ready to judge all religion, I thought it was some influence from the planets that governed this body, and so I was sometimes hard, and

sometimes tender, as under such or such a planet, but durst not to own any thing in me being of God, or that I felt any influence of his spirit on my heart; but I was like the parched heath for rain, and like the hunted Hart for water; so great was my thirst after that, which I did not believe was near. in this state my mind being almost constantly exercised about religion, I dreamed that I was sitting in a room, alone, retired and sad; and as I was sitting, I heard a very loud, confused noise; some screeching and yelling, some roaring in a piteous doleful manner; others casting up their caps and hollowng in a way of triumph and joy. I listening what should be the matter, it was manifested to me, that Christ was come, and that this was the state people were in at his coming; some in joy, and some in extreme sorrow and amazement. I waited in much dread: at last I found, that neither the joy nor the sorrow of this confused multitude was that which truly knew of his coming; but it was the effects of some false rumor. So I abode in the room solitary, and found I was not to join with either, but be still and not affected with the thing at all, and not to go forth to enquire concerning it. Sitting thus a time, all was whist, and it was manifested to me it was so. I remaining cool and low in my mind abode in the place, and when all this distracted noise was over, one came and spoke with a low voice to me, Christ is come indeed, and is in the next room, and the Bride the Lamb's wife: at which my heart secretly leaping in me, I was ready to get up to express my love to him and joy at his coming; and was going into the next room, but a stop was put to me;—I was not to be hasty, but soberly wait, and then come coolly and softly into the next room, which I did, and stood trembling at the end of the room, which I found to be a spacious hall. I was joyed at the appearance, but durst not go near him, for it was said in me, stay and see whether he own thee and take thee to be such an one as thou lookest upon thyself to be so. I stood at a great distance, at the lower end of that great hall, and Christ at the upper end; whom I saw in the appearance of a fresh lovely youth, clad in grey cloth (at which time I had not heard of a Quaker or their habit) very plain and neat, he was of a sweet, affable, courteous carriage, and embraced several poor old simple people, whose appearance was very contemptible and mean, without wisdom or beauty. I beholding this judged in myself, that tho' his appearance be young, yet his wisdom and discretion is great; that he can behold the hidden worth in those people, who to me seem so mean, so unlovely, old and simple: at last he beckoned to me to come to him, of which I was very

glad; but came lowly and trembling, and solid in great weightiness and dread. After a little time it was said, "The Lamb's wife is come. At which time I beheld a beautiful young virgin, slender made and grave, in plain garments becoming and graceful, and her image was fully answering his, as a brother and sister. After I had beheld this and joyed in it as far as I durst, I spake to Thomas Zachary. (whom I then knew a seeker after the Lord, though tossed as myself in the many ways, yet pressing after the life,) seeing Christ is indeed come and few know it; and that those who in the confusion mourned and rejoiced knew it not, but Christ is hid from them. Let us take the king's house at Greenwich, and let us dwell with Christ, and enjoy him from those who look for him in that, in which they cannot find him; or to this purpose. Several years after this I had another dream.

In this condition that I mentioned of my wearied seeking and not finding, I married my dear husband Isaac Penington. My love was drawn to him because I found he saw the deceit of all notions, and lay as one that refused to be comforted by any appearance of religion, until he came to his temple who is truth and no lie. All things that had the appearance of religion were very manifest to him, so that he was sick and weary of all that appeared, and in this my heart cleft to him, and a desire was in me to be serviceable to him in this his desolate condition, for he was alone and miserable in this world; and I gave up much to be a companion to him in this his suffering. But, Oh the groans and cries in secret that was in me, that I might be visited by the Lord with the knowledge of his way, and that my foot was but set in the way before I went hence, though I might never walk in it to my joy and peace, but that I might know myself in the way or turned to it. Although all my time was spent in sorrow or exercise, I resolved in my heart I would never go back to those things I had left, as having discovered death and darkness to be there; but would be without a religion till the Lord manifestly taught me one. Many times by myself I should reason thus, why should I not know the way of life? For if the Lord should give me all the world it would not satisfy me. Nay I would cry out, I am miserable with it all, 't is to be in that which I have had a sense is to be had that I desire and can only be satisfied with. In this state I heard of a new people called Quakers, but I resolved I would not enquire after them nor what they held; and for a year or more after I heard of them in the north I heard nothing of their way, save that they used thee and thou, and I saw

a book of plain language wrote by George Fox, as I remember, which I counted very ridiculous, and so minded them not, but scoffed at them in my mind. Some that I knew formerly, in those things where I was, mentioned to me, that they had heard the Quakers, but they were in the vain apparel and customs for which I upbraided them, and thought them very deceitful and slighted the hearing of them, and resolved I would not go to hear them preach. I despised them in my mind, yet often had a desire (if I could go to their meetings unknown,) to go and be there when they prayed, for I was weary of doctrines; but I did believe if I was with them when they prayed I could feel whether they were of the Lord or not; but I put this by, thinking I could not go unknown, and if known I thought I should be reported to go amongst the Quakers, who I had no desire to enquire after or understand their principles. But one day, as my husband and I were walking in a park, a man that had been a little time at the Quakers' meetings spied us, (as he rode by,) in our gay vain apparel, and he cried out to us of our pride and such like, at which I scoffed and said, he was a public preacher, indeed, that preached in the highways. He came back again, having as he said a love for my husband, seeing grace in his looks; so he drew to the pales and spake of the light and grace which had appeared to all men. My husband and he engaged in discourse, and afterwards he was invited in by the man of the house. He was but young, and perceived my husband was too hard for him in the fleshly wisdom, said he would bring a man next day which should answer all his questions or objections, which (as I afterwards understood) was George Fox. He came again the next day, and left word that the friend he intended could not come, but some other would be with us about the second hour, at which time did come up to the house, Thomas Curtis and William Simpson. My mind was somewhat affected with the man who had discoursed the night before, and though I judged him weak in managing what he pretended to, yet many Scriptures he mentioned stuck with me and weighty; and what I was out of the practice of, also many things disowned by the Scriptures which I was in the vanity of practising, and these things made me very serious and soberly inclined to hear what they had to say; and their solid and weighty carriage struck a dread over me, for they came in the authority and power of the Lord to visit us, and the Lord was with them, and we were all in the room sensible at that time of the Lord's power manifested in them. Thomas Curtis repeated the Scripture that struck me out of

all enquiries or objections. "He that will know my doctrines must do my commands." Immediately it arose in me, if I would know whether that was truth which they had spoke, I must do what I knew to be the Lord's will; and what was contrary thereto in me was set before me as to be removed, and join in the obedience of what was required before I was in a capacity to receive or discover what they laid down for their principles. This wrought mightily with me, and my inclinations to vain things seemed more strong than ever, and things I thought I had slighted much seemed to have a stronger power over me than ever I imagined. . . . terrible was the Lord over the evil inclinations in me. This made me continually night and day to cry out; and when it did but cease a little, I then mourned for fear I should be reconciled to things which I felt under judgment such a detestation of. I then cried out, that I might not be left in a state secure or quiet till the evil was wrought out many times. I have said in myself, ye will not come to me that ye may have life; it is true I am undone if I come not to thee O Lord, but I will not come, for I must leave that which cleaveth close to to me. I cannot part with it, not that I was necessitated, but that I chose and consented to my state, according to this saying, of Christ was continually before me; I justified the truth of that saying and the justice of the Lord in casting me off and not giving me life, for that I saw and would not come from my beloved lusts to him for life. Upon every pain I felt in this state (which was more than I could well bear,) I still had this sense in me, that the wealth of God was more, and then I should cry out in great bitterness. A little time after I had heard Friends, it was said in me (one night upon my bed,) be not hasty to join with these people called Quakers. I never had peace or quiet from a sore exercise in my mind for many months, till I was by a stroke of the Lord's judgments brought off all these things, which I found the light to manifest deceit in; bondage, vanity and the spirit of the world. And giving up to be a fool, a scorn, and to take up the cross to my honour and reputation in the world, which cost me many tears and nights' watching, and doleful days; not all that time ever disputing (nay not so much as in my mind,) against the doctrine, but I was exercised against taking up the cross to the language and fashions, customs, titles, honours and esteem in the world, and the place and rank I stood outwardly in; and my relations made it very hard; but as I gave up out of reasoning or consulting how to provide for the flesh, I received strength and so went to the meetings of those people. I never intended to have meddled

with, and found them truly of the Lord, and my heart owned them and honoured them, I longed to be one of their number, and minded not the trouble, but judged it to be worth the cost and pains, if I came to witness such a change as I saw in them, and such power over their corruptions, they who were of the world and had fellowship with it came to turn from it. In taking up the cross, I received strength against many things that I once thought it not possible to deny; but many tears did I shed and great bitterness of soul did I know before this, and have sometimes cried out, I shall one day fall by the overpowering of the enemy; but oh! the joy that filled my soul at the first meeting in our then habitation of Chalfont. I have a fresh remembrance of it, in the sense that the Lord had given me to live to worship him in that which was undoubtedly his own; and that I need put no stop to my spirit in it but swim in the life, and give up my whole strength to that which melted me and overcame me in that day. Oh! for long had I desired to worship in the full assurance of acceptance, and lift up my hands without doubting, which thing I witnessed that day; and to the Lord in spirit in that assembly I acknowledged the greatness and wonderfulness of that rich mercy to be able to say, this is it I have longed for and waited, though I feared I never should have seen, which the Lord owned and accepted and blessed in assembling together. Many trials have I been exercised with since, but all which came by the Lord's ordering strengthened my life in him and hurt me not. But my mind running out into prejudice against some Friends did sorely hurt me, but after a time of deep and unknown sorrow the Lord removed it, and gave me a clearness in his sight and love and acceptance with his beloved ones. The Lord hath many a time refreshed my soul in his presence, and gave me an assurance that I knew that estate in which he will never leave nor suffer me to be drawn from him. Though infirmities beset me, yet my heart cleaveth to the Lord in the everlasting bond that can never be broken, and in his strength do I see those infirmities, and bemoan myself and feel that faith in him which gives victory, and keeps low in the sense of that weakness, and quickens in me a lively hope of seeing satan trod underfoot. By the grace that is sufficient I feel and know where my strength lieth, and when I have slipped in word or thought, I know my advocate and have recourse to him, and feel pardon healing and a going on to overcome. Also a watching against that which easily besets me; and I do believe the enemy could not prevail, but that he is suffered to prove me that I might have my dependance on the



Lord, and be kept on the watch continually, and know the Lord only can make war with this dragon; and so by discovering my weakness I might be tender of those who are tempted, and watch and pray lest I also be tempted. Sweet is this state thro' love, for in it I receive my daily bread, and have that I have continually given forth from the Lord, and live not but as he breatheth the breath of life upon me every moment.

#### POSTSCRIPT.

This after I had written it laid by me a considerable time, it came into my mind one day to leave it with Elizabeth Walmsly to keep till I was dead, and then for her to shew it to such as had a love for me. So one day I appointed her to meet me at John Mannock's in Giles Chalfont, and there I told her this and read it to her, desiring her to write it out if she could read it, and I would leave it with her. This was in the year 1668 that I proposed it to her, but it afterwards went out of my mind, now it is 1671 almost 72, in which I lighted of it amongst my writings, and reading it found it to be a true brief account of passages from my childhood till the time it was written. I am now willing to have it written out fair for my children and some peculiar Friends, who know and feel me in that which witnesseth a hungering and thirsting after, and many times being livingly satisfied in God my life.

MARY PENINGTON.

I here mention a dream I had, at Wormingshurst, between twenty and thirty years after that mentioned in page 7, which I put here, because at the close of this dream I dreamt that I related part of the foregoing dream, as I shall express hereafter. Being at Wormingshurst in Sussex, at my son Penn's, the 30th of the 7th month (the seventh night of the week,) being in bed and asleep, I dreamt I was with two more in an upper room (who the persons were is not perfectly remembered by me.) I looking towards the window, saw the sky very dismal and black, which was dreadful to me and the others who beheld it with me, but continuing cool and lowly in our spirits to see what would follow, the sky grew thinner and began to clear; not by rain descending in an usual way, but by one great vent of water out of the midst of those thick clouds, like a great water-spout, which poured water and cleared the clouds. Soon after the thick clouds seemed to be driven away, like as if they were divided on heaps and a great clearness in the midst, out of which

clearing was a very bright head, breast and arms, (the complete upper part of a man) very comely, as I have seen a picture drawn to represent an angel's form in; he had in his hand a long green bough, (not so green as a laurel, but of a sea or willow green) like as they draw a palm. This bough or palm was held over his head; this was such a signification to us of good, that we both in voice and action made acclamation of joy, and uttered forth through fullness of joy undistinct sounds like being overcome with that greatness of our sense, and could not send forth melody but a sound like ah, ah, ah, ah! in an astonished manner, spreading our hands and going about the room swiftly with a constant note of admiration and joy, signifying by our manner we were ready to burst with sense, and our tongues and voice not able to deliver us of what we were big with. After a little time appeared lower in the element, nearer the earth, in an oval like, transparent glass, a man and a woman, not in resemblance but real persons; the man with a greater majesty and sweetness than ever I saw any, brown hair, black shining eyes, fresh ruddy complexion, quick, affable and courteous, piercing, dominion in his countenance, yet great gentleness and kindness. The woman resembling him in favour and complexion, but in a tender bashful appearance, yet quick looked. At the sight of these persons we (not in a disturbed confused manner but in a clear sense, joy and reverence of majesty and dominion,) fell on our faces and in a solemn manner in gesture and voice cried, glory! glory! glory! glory! at which the man in our sight ascended, and the woman came down to us and in great sweetness and gravity spake to us; the distinct words I have forgotten, but this I had a sense of; that we should not be formal or fall out. So she passed by us, and we looked one on another after a melted serious manner, and I spake to them thus: This is a vision to signify to us some great matter and glorious appearance, more glorious than the Quakers at their just coming forth, and told them I had a distinct vision and sight of that state in a dream before ever I heard of a Quaker, but it was in a more simple plain manner than this. It appeared to me this was more quick and more majestic, for I then saw Christ a fresh, sweet, innocent youth, clad in light grey, neat but plain, and so likewise was the bride the Lamb's wife in the same manner; but there was deep wisdom under this appearance, that I was forced then to confess that there was a deep discerning in the youth, though his appearance was youthful, tender and courteous, &c. in that I did find him to own such and embrace them, that I could not see any

acceptable thing in, as being no ways promising to be such as Christ would own being old and poor, and contemptible women. But now said I the complexion and garb altered, and great sweetness and majesty is together. The habit not of gay superfluous things, but a neat acceptable dress, a freedom of look and carriage, with that which we call an innocent smartness, and brisk and courteous. The form of their faces was somewhat long, their cloathes without any garnish, neat and (as we used to say,) spruce. The woman lively and familiar, with an authority in her look.

After we had received the testimony of God's faithful servants to the light and grace in the heart, we became obedient to the heavenly voice and received his truth in love; and took up the cross to the customs, language, friendships, titles and honours of the world; and endured despinings, reproaches, cruel mockings and scornings from relations, acquaintance, neighbours and servants, those of our own rank and those below us, and became a by word and a wagging of the head, and accounting us to be bewitched, mad and fools, and such like; being stoned and abused in towns where we went, and at meetings in several places, and suffering imprisonment. This not being enough to try us, we were also tried with the loss of our estate, injury from relations in withholding our due, and suing us unrighteously for our own; tenants wronging us from what the law gave, putting us into the Chancery because we could not swear; relations taking that course to defeat me of my land; we were put out of dwelling-house in an injurious unrighteous manner.

Thus we were stripped of my husband's estate and wronged of a great part of mine. After this we were tossed up and down, from place to place, to our great weariness and charge. We had no place to abide in in this country near to meetings, which gathered at our house at Chalfont, but we were pressed in our spirits to stay amongst them if any place could be found, with any conveniency, though but ordinarily decent. We sought in many places within the compass of four or five miles from this meeting but could find none; but we had such a sense of its being our place that we had not freedom to settle any where else, so boarded at Waltham Abbey for a summer for our children's accommodation of the school there; and thought to leave our friends to provide or enquire for us, and at our return to have been with some friends in the winter, so have seen for some place in the summer. We in all the time of seeking a place, did never enter into the thoughts of buying any thing to settle ourselves in. Nay we rather endeavoured to have no concern in our

habitation but room for our family and no land, we frequently desired a disentangled state. I seeing no provision like to be for us in the country near, those people told my husband I should not be willing to go from them into any other place except our own estate in Kent; which he liked not to do, excepting against the air and dirtiness of the place, this put me upon a great strait. I could not bear to leave this people who we had been instrumental to in their gathering to the truth, and had known our sufferings in our estate and compassionated us, and we had suffered together, and been comforted together, unless we went to our estate in Kent. We also had many reasons in regard to our own estate not to go amongst strangers, the people and neighbourhood\* (of the world,) had a sense of our former condition of fullness, and so were compassionate of us, for we being in their sight so stripped, and expected no great things of us to answer our rank in the world, but rather wondered we were not sunk, but were able to live decently and pay every one their own, submitting to mean things which our condition occasioned was honourable before them, which strangers would have despised, which would have been uneasy to us.

Whereas the other temper amongst our acquaintance and countrymen helped us the easier to bear meanness and a great deal of straitness more than we had ever known, being born to and having lived in great plenty. Thus we were exercised, and one day when we were near going to Waltham Abbey, R. T. coming to see us, and bemoaning that we were going out of the country and had no place near them to return to, said: "Why will ye not buy some little place near us?" I refused this with great neglect, saying our condition would not admit of such a thing, for we had not an hundred pound besides our rents, and that we must sell some of mine so to do. He told me he had an uncle who would sell a place of about thirty pounds per year, which stood near the meeting and was a healthy place; and the house might be trimmed and made habitable. My husband was not there at that time; soon after R. B. came and I told them what R. T. had proposed, who seemed to encourage the thing; said he had heard that there were some rooms in the house that might serve. That night Thomas Ellwood came out of Kent, and told me he had much to do come back and not sell my farms at West Bur. I laid these things together and said—I think this must be our way; if we can sell West Bur to buy this that R. T. has offered, and

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\* The people of other societies in their neighbourhood.

with the overplus of the money put the house in a condition to receive us; for we saw no way of dwelling in the country unless we took this way. Next day I took Ann Bull with me, and went on foot to Woodside, to John Humphries' house, to view it and its situation; I came in by Hill's lane, through the orchard. It looked so ruinously and unlike to be trimmed up for us, that I did not go into the house; so it quite fell till we were going away, and were disappointed of a house at Beconsfield which my husband was in treaty about. Upon this we pressed again to see the house, which I did, T. E. and H. B. going with me, my husband having said he left it to me. So I went into the house and they viewed the grounds, and in half an hour's time there I had the form of the thing in my mind, what to sell and what to pull down, and what to add, and cast it would be done with the overplus of the money—that £50 a year sold to buy £30 would be. So I gave up to have them treat for it; the very day we went away we walked to Chalfont to take away my son Penn's coach; there had some words with T. E. and H. B. of our going out of the country, and of their making enquiry of things and to let us know at Waltham, which they did; and sent us word the title was clear, but they judged it £50 too dear. When I received this message I had my mind much to the Lord in this thing; that if it were the place he gave us liberty to be in, he would order it for us; and I had requested of my husband that seeing he had lost all, and the children had no provision but my estate, and that we were so tossed about and had no dwelling place for ourselves nor our children, I might build some little thing for them. My husband was averse to building, but I weighing that could I part with my land and buy a place with the money, and put it in condition for us and them, and he not be troubled with the building; that it should be made over to Friends for me and the children; he considering the estate was mine and that he had lost all his and brought that suffering upon me, was willing I should do what I would, and added he took delight I should be answered in this thing, though it was contrary to his temper either to have a house or to build. So I sent word to the Friends that they should conclude for it; that I did not matter £50, if they thought it for our own turn in other respects; so it went on. I was often in prayers and tears that I might be preserved from entanglements and cumber, and that it might be such an habitation as would manifest the Lord was again restoring us, and had a regard to us. When it was bought I went industriously and cheerful about the business, though I saw many

unusual incumbrances present themselves before me in which I still cried to the Lord that I might go through in his fear, and not cumber or darken my mind. We met with a great interruption after we had concluded for it—the woman being advised to make a prey upon us, by an unreasonable demand for her consent. I earnestly desired of the Lord to make way for us to get clear of the matter, though with great loss if we should run into entanglements in the management of it; and I besought Thomas Ellwood to get off from the bargain, the dread of running into debt was heavy upon me, but I got over it, and I went on to plant and to make provision for building.

But I was (by the survivor\*) put out of my own way, and put upon rearing from the ground a new part, which my husband falling in with him I could not avoid; but this brought great trouble upon me, for I did not see my way as before, but felt great pain that I could not see the end, having stept from my own proposal, and not knowing how to compass this charge, I took no pleasure in doing any thing about it. I fell ill and could not look after it, and great was my exercise; one while fearing the Lord did not approve of this; another while saying within myself, I did not seek great things nor vain glory in a fine habitation; for as I cast it at first, and did not intend to do more it would have been very ordinary. I had, after many close exercises and earnest prayers, come to a clearness that I had an honest intent and the expense was undiscerned by me; I then felt a still acting out of care or disquiet, and the building was managed by me rather in delight (through an answer of my inclining to build being right,†) than a distinguishing care. Part of the house falling down, by the new casting of it, wrought in me a care how I should compass it. In the falling I was most remarkably preserved. After a time I felt an innocent proceeding rise in my mind, and I went on very cheerfully never looking out, and when there was occasion for money to be paid I still had money, having contracted my family great part of my rents came in towards the building, as also the selling of old houses and bark and several other things, I had pleasure instead of pain in laying out my money. Indeed my mind was so daily to the Lord in this affair, and so continually provided with money that I often and sometimes said, that if I had lived in the time when building of houses for the service of the Lord was accepted and blessed, I could not have had a sweeter, stiller or pleasanter time. I set all things

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\* I suppose supervisor or surveyor.

† Through an assurance that my undertaking to build was right.

in order in a morning when I went to meetings, and so left them till I returned, rarely finding them so much as rise in my mind when going to and when at meetings; and this kept my mind very sweet and savory, for I had nothing in all this which disquieted me, having no further care than that nothing was wasted; but I perceived by my eye and not by disquieting care, and so no cause of fretting or anger administered to me. I lay down sweetly and very pleasantly, awaked in a sweet sense, employed all day but had no labour in my mind, which seasoned me and kept me pleasant and in health; and when I had compassed all this in less than four years, I was free to leave the account with my children. I could have compassed it in much less time, but then I should have been streightened for money, which doing it by degrees it stole in undiscerned in point of charge; for know all is finished except the wash-house part, and I have taken up but £100 to discharge this building and planting with; and during this time we have not omitted being helpful in giving or lending in our places.

Now the Lord hath seen good to make me a widow, and leave me in a desolate condition as to my guide and companion; but he hath mercifully disentangled me, and I am in a very easy state as to my outward being. I have often desired of the Lord to make way for my waiting on him without distraction. Living a free life out of cumber, I most thankfully and humbly in a deep sense of his gracious and kind dealings receive the disposing of my lands from him; and now through the kindness of the Lord, I have cleared great part of the mortgage, and paid most of my bond debts, and I can compass very easily the ground in my hands. In this 4th month 1680, I have made my will, and disposed of my estate, and have no considerable debt on it, and leave a handsome provision for J. P., M. P. and the younger ones, to fit them for trades in a decent calling, and have left provision for my debts and legacies.

I call it a comely provision, considering that they are able to be provided out of my lands of inheritance, having nothing of their father's to provide for them. I am mourning for the loss of my worthy companion, and exercised with the great sickness and weakness of my children; but, in regard to my outward condition and habitation, to my heart's content. No great family to cumber me, am private and have time to apply my heart to wisdom in the numbering of my days (believing them to be but few,) and in a clear manner, stand ready to die. In reference to my outward affairs, having set my house in order, and in that respect to



have nothing to do but to die, and am waiting sensible of death; and have no desire after life, and feel a satisfaction that I leave my children in an orderly way, who are now in less need of me than when things were less compassed and settled. I feel that death is the king of fears, and that my strength to triumph over him must be given me; and at the very season when the needful time is; that my sight to-day beyond the grave will not help me against the sting of death when it cometh, but the Lord must help and stand by me, and resist that evil one who is busy when the tabernacle is dissolving; his work being at an end when the earthly vessel is laid down.

Oh! Lord what quiet, safety or ease is in any state but in feeling thy living power, all is in this and nothing but amazement, sorrow, anguish distress, grief, perplexity, woe, misery, what not, out of it. Oh! let me be kept by that power, and in it walk with God, in his pure fear; and I matter not how low, how unseen in this world, nor how little friendship, nor any pleasant thing I have in the world; for I have found it to be sufficient for every good word and work and state, when stripped of every pleasant picture and acceptable and helpful thing. Oh! Lord, thou knowest what I have yet to go through in this world, but my hope is in thy mercy to guide and support me, and then I need not be doubtful nor in concern what is to come upon me.

This far I writ before I went to Edmonton, which was in the 6th mo. 1680. And as if I were to go thither on purpose to put all the foregoing things in practice; and to be proved by the Lord, according to what I have before written; and to be exercised by him in all things, that were in my view, when I set my house in order, as if I were to return no more, in all kinds of particulars, it pleased the Lord, in a week's time after my coming there, to visit me with a violent burning fever; beyond what I ever had felt since I was born. Indeed it was very tedious, insomuch, that I made my moan in these doleful words:—"Distress, distress," feeling these words comprehended, sickness and uneasiness, want of rest through vapours, ill accommodations in the place, it being a school, and so unquiet and little attendance to be had; and these things being all upon me, from my own home, where I might have needed nothing. This was accompanied with many aggravations; as my two younger children lying in the same room, not well; one of them in the bed with me; my elder children, many miles distance from me, who knew nothing of my condition, when most desperate. I was looked upon by most persons as not likely

to recover, especially by the physician. I had scarce time in all this illness, to have took one quarter of an hour towards the settling of my affairs, if they had been then to do; but such was the eminent kindness and mercy of the Lord to me, as to put it into my heart to consider, that it may be, I might never return home again; as it was with my dear husband, and so that I might wait on the Lord in my sickness, and lay down this body without distraction in outward concerns. These memorable dealings of the Lord with me, I now recount the 3d day of the 2d mo. 1681, in a thankful humble sense of his mercy; being in my bed, unrecovered, of that forementioned illness; being eight months since, and now it is upon my heart in the holy fear of the Lord to declare to you my dear children, of what great service it was to me, in my sickness, that I had nothing to do but to die when the Lord visited me. The Lord was pleased to assure me I should not go down into the pit with the wicked; but should have a mansion, according to his good pleasure, in his holy habitation; through the knowledge of which I was left in a quiet state, out of the feelings of the sting of death; not having the least desire to live; though I did not witness any measure of triumph and joy; yet I could often say it is enough, in that I am still, and have not a thought day nor night of any thing that is to be done, in preparation to my going hence. But after fourteen days illness at Edmonton, my fever greatly abated, and in a month's time came from thence to London in some degree of strength. After seven weeks time there, the Lord brought me home again to my own house. I was smitten that night with sickness, of which I remain weak and low in the flesh, to this day, in which mourning it springs in my heart to express something of the dealings of the Lord with me in the present exercise of sickness. On the 27th of the 4th month, (in the morning) as I was waiting on the Lord with some of my family, I found an inclining in my mind to mention the continuance of my illness, to this day; which from the time of my being first visited, as before wants not many weeks of a year; in all which time such was the goodness of the Lord to me, that as it was said of Job, "in all this he sinned not nor charged God foolishly," so may I say (through the presence of his power with me, in all this time I have not felt a murmuring complaining mind, but this has been my constant frame. It is well I have no grievous thing to undergo, excepting these late sore fits of the stone which have been full of anguish and misery. And the Lord hath graciously stopped my desires after every pleasant thing; and as I have not been uneasy in this

long confinement, for the most part to my bed, and this present day to my chamber, where I have had very little comfort, through sleep or pleasantness of food, or any thing of that kind; nay, further, I have not found in my heart to ask of the Lord to be restored to my former health and strength, that I might have the pleasantness of my natural sleep; nor eating my food with acceptation to my palate, (not fearing pains nor distempers,) nor to walk about the house upon my occasions; nor to go abroad in the air, to take a view of the beautiful creation. But all that I have desired, during this long exercise, in reference to my present condition, hath been ease in these late fits of the stone. For this I have earnestly cried to the Lord, to help me and give me such directions for means of help, or minister help unto me, that I might have my pain removed, saving in these fits. I have not asked any thing of the Lord concerning life or health; but rather have felt a pleasantness in being barred from that which is acceptable to all my senses; because therein I have been near to the Lord. I have waited upon him with less distraction than in my health, and have many times said within my self, Oh, this is very sweet and easy. He makes my bed in my sickness and holds my eyes waking to converse with him. Death hath been many times before me; in which I have rather embraced it than shrunk from it; but have for the most part found a kind of yielding in my spirit to die. Like as it was said, he yielded up the ghost. I have all my days had a great sense of death, (as I may say,) till I came to be settled in the truth, and been in subjection to the fear of it; but now the fear of death, that is, the state after death, is at present removed. But there remaineth still a deep sense of the passage; how strait, hard and difficult it is; and many times to those on whom the second death hath no power. As it was with the Lord Jesus Christ, who felt such a season as made him cry out, "My God! my God why hast thou forsaken me?" As also the instance of my certainly blessed husband, whose mind was constantly with the Lord in his sickness. Yet when the last breath was breathing out his groans were dreadful. I may call them roarings, as they seemed to me, through the disquiet of his soul at that moment. Indeed this passage of his has so deeply affected me, that I have often since said within me: If it be thus with the green tree, what shall it be to me who am to him a dry tree?

A letter from me to my dear grand child Springett Penn, written about the year 1680, and left to be delivered to him after my decease.

Dear Child,

Thou bearing the name of thy worthy grand-father Springett, I felt one day the thing I desired was answered, which was the keeping up his name and memory not in the vain way of the world, who preserve their name for the glory of a family; but in regard that he left no son, his name might not be forgotten. He dying before thy mother was born; thou couldst not have the opportunity of her putting thee in remembrance of him; so I am inclined to make mention of this good man to thee, that thou mayest preserve the memory of this just one in thy mind. and have for a pattern for thee; that imitating him and following him, as he followed Christ, thou mayest continue his name in the family, not only by being called after him, but more specially by walking in his footsteps and bearing his image, and partaking of his renown; by being the virtuous offspring of this truly great man. Well, dear child, I will give thee some account of him. Thy dear mother's father was of religious parents; his father (thy great grand-father,) though a lawyer, was religious and strict, as I have heard of him, in those things, wherein the administration of that time consisted. Zealous against Popery; scrupled putting his money to use, and was of a sober conversation; and in the exercise of what (in that dim day-light,) was accounted holy duties, he was much in prayer, though in a form reading scripture by himself, and in his family, exercised much, on such like things on that day which they then accounted their Sabbath. He died of consumption, leaving thy great grand-mother with two sons, and with child of a daughter. She was married to him about three years, and left a widow about 22 or 23. She was an excellent woman; and had a great regard to the well being of her children, both in the inward and outward condition; and that she might the better bring up her children lived a retired life, refused marriage, though frequently well offered, as I have heard her say. She suffered pretty hard things from his two brothers, Sir Thomas Springett and a brother-in-law, who were his executors, through their jealousy, that she being so very young a widow would marry. They refused her the education of her children, and put her upon suing for it, which she obtained with charges, and some years suit. She lived a virtuous life, constant in morning and evening prayer by herself, and often with her children; causing them to repeat what they remembered of sermons and scriptures.

I lived in the house with her from nine years of age, till after I was married to her son; and after he died she came

and lived with me, and died at my house. In all which time, I never, as I remember, heard her say an immodest or indecent word, or saw her do an evil action. She spent her time very ingeniously, and in a bountiful manner bestowed great part of her jointure yearly upon the poor, and in physick and surgery. She had about twelve score pounds a year jointure, and with it she kept a brace of geldings, a man and a maid. She boarded at her only brother's Sir Edward Patridge; she kept several poor women, constantly employed simpling for her in the summer, and in the winter procuring such things as she had use of in physick and surgery, and for eyes; she having eminent judgment in all three and admirable success, which made her famous and sought to, out of several countries by the greatest persons, and by the low ones. She was daily employing her servants in making oils, salves, balsams, drawing of spirits, distilling of waters, making of syrups and conserves of many kinds, with purges, pills and lozenges. She was so rare in taking off cataracts and spots in eyes, that Stepkins the great oculist, sent many to her house where there was difficulty of cure, and he could not attend or spare so much time as could compass it. She cured in my knowledge many burns and desperate cuts, also dangerous sores that have come by thorns; likewise broken limbs; many of the king's evil, taking out several bones; one burn I in an especial manner remember—a child's head was so burnt, that its skull was like a coal; she brought it to have skin and hair, and invented a thin pan of beaten silver covered with a bladder, to preserve the head in case of a knock or fall. She frequently helped in consumptions, (beyond the skill of doctors to help,) through her diligence and care in the villages about her, lodged several patients that came some hundreds of miles for cure, and lay there sometimes a quarter of a year from their families. She has had twenty persons in a morning, (men, women and children,) to dress their wounds, apply physick to and to cure of sore eyes. I have heard her say she spent half her revenue in making medicines which she needed for these cures, and never received presents of much value, only thus she would do—if the patients were able and needed not what she had in the house, she gave them a note of what things they should buy, and she made their medicines. She was greatly beloved and honoured for this: her man spent great part of his time in writing directions and fitting of salves and medicines. In the place where she dwelt, she was (in her latter time,) once called a Puritan in her religion, and afterwards an Independent; had an Independent minister in her house, and gave

liberty to people to come twice a week to her house to hear him preach. She constantly set apart the seventh day about 3 or 4 o'clock in the afternoon, for her family to leave all their occasions, and this minister preached and prayed with them for a preparation for to-morrow. She was a most tender and affectionate mother to thy grand-father, and always shewed great kindness to me; chose me for his wife, and greatly delighted in his love to me; indeed she was very honourable in counselling her son not to marry for an estate; and put by many great offers, of persons with thousands urging him to consider what would make him happy in his choice. She proposed my marriage to him, because we were bred together from children; I nine years old and he twelve and a half, when we came to live together. She would discourse to him on this wise, that she knew me and we were known to one another, and said, she chose me for his wife. If I had no portion (because of these things,) and our equality in outward condition and years. She lived to see thy mother three or four years old, and was very affectionate to her, and took great delight to see her wisdom.

Now to come to thy grand-father; she having as I said before educated him and the rest of her children, in the fear of the Lord, according to the knowledge given in that day; and took great care in placing him both at school and university. She sent him to Cambridge, (as being accounted more sober than Oxford) and placed him in a Puritan College called Catharine Hall, where was a very sober tender master of the house, and a grave sober tutor; as also she appointed him one Ellis who was accounted a Puritan, she having brought him up in his youth, and got him the preferment of a Fellow in that college. Thy grand-father coming from Cambridge young, was placed at the Inns of Court, but he being religiously inclined staid not long there, but came into Kent where his mother was; and he heard one Wilson preach who was suspended about three years, for not conforming to the bishops; he was an extraordinary man in his day. Thy grand-father saw beyond, and was delivered from the bishops and common prayer very early. When he was between twenty and twenty-one we married, and without a ring, and many of their formal dark words were left out upon his ordering it. He being so zealous against common prayer and superstitious customs, made him a proverb and a reproach amongst his intimates and relations; and to dishonour him they reported many false things against him, as that he should say he never asked God forgiveness for two sins; one was for going to church, the other was for saying the Lord's prayer. Indeed he was.

so sensible of their blind superstitions concerning what they call their churches, as he would give disdainful words about it; and speak of using their church timber for very common uses; to show his abhorrence to their placing holiness in it. When we had a child he refused the midwife to say her formal prayer, but prayed himself, and gave thanks to the Lord in a very sweet melted, way which caused great amazement. He never went to the parish church, but went many miles to hear Wilson the minister I before mentioued, nor would go to prayers in the house, but prayed morning and evening with me and his servants in our chamber, which wrought great discontent in the family, we boarding with his uncle Sir Edward Partridge. He would not let the parish priest baptize his child, but when it was eight days old had it carried in arms to this Wilson five miles, about that time called Michaelmas. There was great seriousness and solemnity in doing this thing; we then looking upon it as an ordinance of God. Notes were sent to the professing people round about more than ten miles, to come to seek the Lord at such a time for a blessing upon his ordinance. There was none of their superstitious customs, and that they call gossips,\* nor any person to hold the child but the father, whom the preacher when he came spoke to to hold the child, as being the fittest person to take charge of him. It was a great cross to him, and a new business, and caused much gazing and wonderment; for him (being a gallant and very young man,) in the face of so great an assembly, to hold the child in his arms. He received a large charge about educating his child and his duty towards the child, was declared to him.

This was so new, that he was the first of quality in this country that had refused the common mode, in this zeal against dark formalities and the superstition of the times, he took the Scotch covenant against all Popery and Popish innovations, as also the English engagement when the fight was at Edge Hill, (which happened when his child was about a month old) he had a commission sent him to be a colonel of a regiment of foot, and he raised eight hundred men without beat of drum, most of them professors and professor's sons. There were near six score volunteers of his own company; himself going a volunteer and took no pay. He was afterwards made a deputy lieutenant in the county of Kent, in which employment he was zealous and diligent for the cause, insomuch as they looked upon him as like to be mad, because he reproved their carnal wisdom in managing of things; and told them it was the cause of God and they should trust God

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\* I suppose Godmothers.—Ed.



in it, and do what in them lay, to act according to their covenant and engagement which they had taken to oppose with their lives Popery and Popish innovations. Within a few days after his regiment was raised, there was a rising in the vale of Kent of many thousands, to the suppressing of which he and his new gathered undisciplined soldiers were commanded from their rendezvous at Maidstone, where it was said, the vain company in the town had a design of doing them injury by gunpowder. He having placed his men in such order as their inexperience and the time would permit, came to see me and take his leave of me before they encountered the enemy; but when he came he found me in danger of being put out of the house, in case the enemy proceeded so far; he having had orders that morning to march with his regiment in company with some other regiments, to keep a pass which it was reported Prince Rupert was coming over to join with the risers. It was a great surprise to him to find me in that danger, and it put him upon great difficulties to provide for my safety, and to return to his regiment at the time appointed. But he being of a diligent industrious mind and of a quick capacity, found out a course that did effect it, which was this, he fetched a stage-coach from Rochester, (which was about seven miles from Maidstone, in which parish I was,) and in the night, carried me and my child to whom I gave suck, and my maid servant to Gravesend; and there hired a barge for me to go to London, and took a solemn leave of me, as not expecting to see me again, and went post to his regiment. When I came to London I found the whole city in arms; and there was nothing but noise of drums and trumpets, clattering of arms, and crying arm! arm! for the enemy was near the city. This was at the time of that bloody fight between the parliament forces and the king's, at Hounslow heath. Not many days after the risers being dispersed in Kent, my husband came to London, having behaved very approveable in getting restored the cattle and horses to the persons that had been plundered by the risers, who had taken a great quantity; but then were (the risers being dispersed,) in possession of the soldiers. Thy grand-father being advised with, what place they should secure the stock in, that the owners might come to claim what was theirs. He pointed to what they call their church, which he saw done; but being applied to by the owners for their cattle, he went with them to this place, but he found the cattle were driven away by a colonel of that county into an island of his own; accounting them his spoil for his service which proved honourable, for thy grand-fa-

ther he having no less share in the suppression of the risers than the other colonel, but he applied himself to relieve them that were oppressed by plunder, while the other endeavoured the enriching himself. He went upon several services with this regiment. Was at the taking of the Lord Craven's House in Surrey, where several of his own company of volunteers (men's sons of substance,) were of the forlorn hope. He was also at the fight at Newbery, where he was in imminent danger, a bullet hitting him, but had lost its force to enter.\* he lay some nights in the field; there being neither time nor conveniency to pitch his tent which he had with him. They had scarcity of salt, so he would not venture upon eating flesh, but lived some days upon candied citron and bisket. He was in several other engagements. Then he went back with his regiment into Kent. The last service he was in, was at Arundel in Sussex, where he died. As I may future give thee an account, but I am not to let slip the taking notice to thee of his gallant and true English spirit. He opposed all arbitrariness in the discipline of an army to which purpose he claimed his right as a colonel, to sit in the council of war; which (there being a selfish cabal,) they refused; engrossing the management of secret designs to themselves, which he gave testimony against, saying it was contrary to all military laws.

Those of the cabal were one Merrick, and a Scotchman whose name was . . . . . and he had his eye so much upon them, and discovered so much of their intending a trade in this engagement, or at least a compliance with the King for their own advantage, that he constantly published his dislike, insomuch that he was warned, by some of his intimates of having some mischief done him, if not his life sought; but he received such a dislike of those secret and selfish management of things, together with the exaltedness and bravery of the captains and colonels, that went out at first with Colonel Hallis, (many of them that went out being but very mean men) and the consideration of what glory he had parted with, and into what measures we had put ourselves for the cause, that he concluded the cause was lost for which he was engaged, and thereupon resolved not to go forth any more; and so after this fight returned with his regiment into Kent. Not long after, his own native country Sussex, was in danger from the cavalier party, which had taken Arundel, and fortified the town and castle. Sir William Waller, commanded in chief against them, to whose assistance the associated counties were sent for. Amongst the several

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\* He lay some nights in Lord Robert's coach.

regiments, thy grand-father's regiment, was invited. He looking upon this engagement as a particular service to his own country, with great freedom went to Arundel; there they had a long siege before the town. After they had taken the town they besieged the castle; 'twas a very hard difficult service, but being taken, thy grand-father and Colonel Morley had the government and management of the castle committed to them; a few weeks after this, the calenture (a disease that was amongst the soldiers of the town and castle seized him at his quarters, at one Wadies' near Arundel, whither he sent for me, (in the depth of winter, frost and snow) from London to come to him. This was very difficult for me to compass, being great with child of thy mother. The waters being out at Newington and several places, that we were forced to row in the highway with a boat, and take the things in the coach with us; springs were tied to the bridles of the horses, and they swam over with the coach; the coachmen were so sensible of these difficulties, and the badness of the ways between London and Arundel at that time of the year, made them refuse me almost throughout the neighbouring streets; only one widow woman that kept a coach and had taken a great deal of our money, and had a very great respect for thy grand-father, undertook to have her servant go, though he should hazard his horses. So I gave him a very great price (twelve pounds,) to carry me down and to return,\* (if I was not with him) within a day's stay. It was a very tedious journey, wherein I was benighted and overthrown in the dark into a hedge; which when we came to get out of we had hardly room, for fear of falling down a very steep precipice that was on the other side; which if we had fallen on that side, we certainly had broken ourselves all to pieces. We had only a guide with us, that was the messenger from thy grand-father to me, who riding on a white horse was the only help we had to follow in the way. Coming to a garrison late at night, the commander whereof required to stop the coach, and give notice to him by shooting of a gun, which the centinel did; and the colonel came immediately down to invite me to stay, and to encourage me said my husband was like to mend; that he understood I was near my time, and beseeched me I would not hazard myself; upon which the coachman being sensible of the difficulties he should undergo, would needs force me to lodge in the garrison; saying his horses would not hold out, and they would be spoiled. To which I replied, I was obliged to pay for all the horses if they suffered, and I was resolved not to

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\* Whether I was with him or not.—E. P.

go out of the coach unless it broke, until it came so near the house that I could compass it on foot; so finding my resolution, he put on. When we came to Arundel we met with a most dismal sight. The town being depopulated, all the windows broken with the great guns; the soldiers making use of all the shops and lower rooms for stables, and there was no light in the town but what came from the light in the stables. We passed through the town towards his quarters, within a quarter of a mile of the house, the horses were at a stand, and we could not understand the reason of it; so we sent our guide down to the house for a candle and lanthorn, and to get some to come to our assistance. Upon which the report came to my husband that I was come; who told them they were mistaken, he knew I could not come I was so near my time, but they affirming it was so. He ordered them to sit him up in bed that I may see her, said he, when she comes, but the wheel of the coach being pitched into the root of a tree, it was some time before I could come. It was about twelve at night when I got there, and as soon as I put my foot into the hall, (there being a pair of stairs out of the hall into his chamber,) I heard his voice—why will you lie to me? “If she be come let me hear her voice,” which struck me so that I had hardly power to get up stairs, though I was borne up by two. He seeing me, and the fever having took his head in a manner, sprang up as if he would come out of the bed, saying let me embrace thee before I die. I am going to thy God and my God. I found most of his officers about the bed attending on him with great care and signification of sorrow, for the condition he was in, they greatly loving him. The purple spots came out of him the day before, and now were struck, and the fever got into his head upon which they caused him to keep his bed, having not before been persuaded to go to bed any day since his illness till then, which had been five days before his spots came out. They seeing his dangerous condition, (so many of Kentish men both commanders and others having died of it in a week’s time, near his quarters,) constrained him to keep his chamber. But such was the activeness of his spirit and stoutness of his heart, that he could not yield to the illness that was upon him; but covenanted with them that he would shoot birds with his cross bow out of the window, which he did, till the fever took his head, and the spots went in after that, the fever was so violent, and he so young and strong of body, and his blood so hot, (being but about twenty-three) that they were forced to sit round the bed to keep him in, or else they must have tied him; but he spake no evil, or raving

words at all, but spake seriously about his dying to my doctor, whom I brought down with me by his order. He appointed him what physick he should give him, saying also: what you do do quickly, if this does not do nothing will help me; she spake most affectionately to me, and very wittily to his officers that were about his bed (but no way harmful,) as to their several offices, as the marshal and others about keeping their prisoner, and making up the breach and to keep the watch, by which he meant he preventing his getting out of bed (which he attempted to do often,) or putting out his legs and arms. His breath was so very scorching that it made his lips chop'd. He discerning my mouth to be cool, did hardly permit me to take it off to breath, but would cry out, Oh don't go from me, which the doctor, my maid servant, and the attendants were very much troubled at; looking upon the infection to be so high, that it endangered the infection of myself and child by taking in his breath into me; I also being very near my time found it a very uneasy posture for me, (two hours at a time if not more) to bow myself to him to cool his lips with my mouth, the physick he ordered being applied to him, he observed the manner of its operation to be a signification of death, and called out to the doctor in these like words: this won't do, I am a dead man. The doctor had concluded the same, upon the like sign; though he said nothing; he called upon me again to lay my mouth to his, which I did for a considerable time, and he would be very quiet, which I was able to bear this posture of bowing upon him, and in this stillness he fell asleep, which they that were by observing, constrained me to go to bed. Considering my condition, and that I might leave my maid servant with him who might bring me an account, I was prevailed with and went to bed. When he awaked he seemed much refreshed, and took great notice of the maid servant, saying you are my wife's maid, (for she waited on me in my chamber) where is my wife, said he, "how does my boy?" and many particulars he enquired of her, concerning me. Go to my wife, said he, and tell her I am almost ready to embrace her. I am so refreshed with my sleep. She came up and give me this account, upon which I would have rose and come down, but she persuaded me not, saying he would go to sleep again, and I would but hinder it; so I sent her down with a message to him and went to rest; not thinking but that he according to the description she made, might have been in a possibility of recovering, so I lay late. In the morning, when I came down, I saw a great change upon him, and sadness upon all faces about him, which stunned me. I

having left him in hopes as before. He spoke affectionately to me; and several weighty and serious expressions he had; at last he called to me—"come my dear, let me kiss thee before I die!" which he did with that heartiness, as if he would have left his breath in me. Come once more, said he, let me kiss thee and take my leave of thee; which he did in the same manner as before; saying now no more, no more, never no more. Which having done, he fell into a very great agony. He having but about seven days illness, of this violent contagious fever, and it not having impaired his strength but inflamed his blood and heightened his spirits, and being a young lusty man, he in this agony, snapped his arms and legs with such a force that the veins seemed to sound like catgut tightened upon an instrument of musick. Oh! this was a dreadful sight to me; my very heart strings seemed to me to break, and let my heart fall into my belly. The doctor and my husband's chaplain, and some of the chief officers who were by, observing his violent condition, and that the bed seemed as if it would fall into pieces under him, considered together what to do, and taking notice that this befel him on his taking leave of me, they concluded that they must either persuade me or take me by force from the bed; his great love to me, and beholding me there, being the occasion of this. Upon which they came to me and desired me to go from the bedside to the fire, for my being there occasioned this deep perplexity; and while I staid there he could not die; which word was so great, so much too big to enter into me; that I like an astonished, amazed creature, stamped with my foot, and cried, die! die! must he die! I cannot go from him. Upon which two of them gently lifted me in their arms and carried me to the fire, which was at a pretty distance from the bed, and there they held me from going to him again, at which time I wept not, but stood silent and struck. Soon after I was brought from the bed he lay very still, and when they thought his sight was gone that he could not see me, they let me go. I standing at his bedside saw the most amiable pleasant countenance that I ever beheld. Just like a person ravished with something that he beheld; smiling like a young child, when, (as the saying is) they see angels. He lay about an hour in this condition, and towards sunset he turned quick about, and called upon a kinsman of his, "Anthony come quickly;" at which very instant we found him come riding into the yard, having come many miles to see him. Soon after this he died, it being in the twelfth month. When he was dead then could I weep. So soon as the breath was out of his body, they immediately

took me up into a chamber and suffered me no more to see him, for fear that in my condition it should affright me. He was put in a coffin, the next morning early, and privately carried away in his own ammunition waggon to Ringmore, a parish in which he was born and some of his ancestors lay; he being only accompanied by his officers and soldiers, that no notice might be taken of his being buried, because it was expected and intended that a funeral should be made, according to the formalities and manner of one of his condition in the army, and accordingly there was order taken with the officers and soldiers to put themselves in a posture for the time appointed. But when I came to London and the will was opened, and the condition he died in examined, 'twas found that things were not in a condition to admit of such a charge, which would have been some hundreds. He died above two thousand pounds in debt; great part of it contracted by the wars; as £300 to the Irish business, £500 to Guildhall, all his ammunition waggons, tents, furniture, and accommodation for him in several engagements; besides going out a volunteer, and keeping a table at Arundel for those of his own company that were volunteers; he had so largely expended in those concerns, that all my portion was spent, which was £1600, and his Michaelmas rents were paid to him at Arundel, and he had when he died but twelve pounds in money in his trunk, and there were many great sums to be paid at his quarters, also at Arundel and several other places in his march; and where his soldiers had laid, there were bills for provision, for horses that attended his person and carriages; wages to his waggoners, grooms, and such like, that attended him in the army, having pay for none of them. Besides all this there was a mortgage on his farm, called Chandlers on the Downs, of £300 or thereabouts, which he took up of his sister's portion money. He also mortgaged another part of his land to one Banks of Maidstone, treasurer of the Kentish regiment, for about £200, taken up but a few days before he marched to Arundel, for his present accommodation, his Michaelmas rents not being paid; then he also had contracted with Capt. Cowtrop, who had a lease of twenty-one years, of his woods at the Frith, to pay him at expiring of his lease; £560 odd money for standars to be left in the woods; which upon non-payment of it he had power to cut down and grub up the woods, this was payable within a year after his death, which was concluded by those that understood things, to be of necessity to be paid.

Now\* all that ever he had of pay was that £150 or £200, which I sent by the deputy lieutenant to pay, least the mortgage that was made should be forfeited. And now my dear child, after I have related what I can remember at present, of his parents, his education, marriage, and going into the wars, and death in the wars, (though not in battle, yet of the disease in the castle of Arundel after it was taken) I will give thee some small hint of the many excellent things that he was eminently exemplary in. As his zeal, generosity, compassionate, charitable mind, his affableness, justice, ingenuity, activity, industry and courage; without harshness or cruelty, to mention first his zeal for the Lord, (for that it truly was, which he engaged for in his day) he began very early to see the superstitious follies and fruitless devotions, both in the ministry and whole worship of the Church of England; he abhorred their manner of making and ordaining bishops, and ministers, and ecclesiastical officers, (so called) the common prayer-book, their surplices, and the administration of their sacraments; as their baptisms and the Lord's supper. This turning in him proceeded from a glimpse of the dawning of the day wherein prayer was to be put up in the spirit and in the understanding; and that there was a spirit of prayer and supplication in which any one was to have acceptance with God. Nay, that the very sighs and groans were to go forth from that spirit which alone can make intercession. He also saw in the little measure of light, (according to the dispensations of that day) that the priests were not to preach for hire; but were to be sent of the Lord and to reach the conscience. This made him decline those false dead ways, and cleave in heart to those people called Puritans, amongst whom was his delight, to be exercised in the worship of God and in their chaste conversation, coupled with fear; for in that day those that feared the Lord, went under the nickname of Puritans.

He in all company would stand a witness very boldly against the doctrine, in some points; but more especially the worship of the Church of England; and that he might have arguments to overturn them in their own view, and to manifest the truth of what he said to the tender; he was a diligent reader of the Scriptures, and kept a common place-book, in his pocket, where he entered scriptures, for proof of the right worship. In the zeal of the Lord, he engaged in the Scotch protestation against all Popery and Popish innovations; and to answer his engagements, he received a commission to be

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\* It seems she received £150 or £200 after her husband's death, which she made use of to discharge one of the mortgages.—E. P.



a colonel of foot (about the time of Edgehill fight,) under the Earl of Essex; he furnished himself at his own charge, and went out without pay. Afterwards he was made a deputy lieutenant in Kent. In both which undertakings, he expressed great zeal against superstition; encouraging his soldiers and requiring of them to break down idolatrous pictures and crosses; going into the steeple houses and taking the surplices and distributing them to big bellied women. When he was upon the service of searching Popish houses, whatever crucifixes, beads and such like he found, if they were ever so rich he destroyed them, and reserved not one of them, for its comeliness or costly workmanship, nor saved any thing for his own use. I find freedom to mention one passage in this pursuit of destroying Popish relics and pictures. There was a parliament man who was also a deputy lieutenant of the county, a great stirrer in the parliament cause and his wife a zealous Puritan. This man was assisting to him and his companion in this searching of Popish houses, and destroying their pictures and trumpery. Thy grand-father going one day to their house to visit them, as he passed through the hall he spied several superstitious pictures, as of the crucifixion of Christ, his resurrection, and such like, very large pictures that were of great ornament to the hall, and were removed out of their parlour to manifest a neglect of them; but he looked upon it as a very unequal thing, to destroy such things in the Popish, and leave them in their opposers; he drew out his sword and cut them all out of their frames, and spoiled them upon the sword's point, and went into the parlour with them. The woman of the house being there, he said to her what a shame it is, that thy husband should be so zealous a prosecutor of the Papists, and spare such things in his own house; but, saith he, I have acted impartial judgment, and have destroyed them here. As he was thus zealous, so he was just and merciful in it, as the converting none of their estates to his own use; nay, refusing to buy any of the goods that were plundered from them, nor never made use of one pound's worth, I dare aver, of any one thing that belonged to them. He had very great proffers, from those in power, of houses and goods of those called delinquents, (and because his diligent minding the parliament affairs, caused his family to be much in London) all which he refused, and rather chose to give 20s. a week for lodgings, than to touch with any one of those things. One considerable thing I shall instance, which was Leeds castle in Kent. It was seized on by the parliament and made a garrison, and he intended the commander of it, and greatly

pressed to make use of the goods (it being well furnished,) and have his family to live in the castle, but he refused it. Also another house was offered, Hollingborn, (very well furnished, within a few miles of this castle) he refused it also, giving them an answer to this effect:—That he durst not make use of any man's estate or goods, nor dwell in any man's sequestered house, much less this that was his uncle's Sir Thomas Culpeper's. He was also so merciful in his administering justice, that I never heard of any man that could rightly charge him of unmercifulness to any of the persons he was concerned with in the cause he was engaged in. And thus as to those particular concerns, the whole frame of his mind, temper, and course of life, was in the exercise of compassion and charitableness, in which there have been many instances given me by persons that observed him in the places where he was engaged and quartered, besides what I myself have seen, having had converse with him from twelve years old to his dying day; one I shall mention that I had from the mayor of Maidstone, in Kent. He brought me a bill of £3 after my husband was dead, with my husband's hand to it, telling me that as he was walking in the street with him, a poor man was had to prison, and he made most miserable moan, whereat thy grand-father stopped the bailiff and asked him what they were having him to prison for? He answered for debt, at which he said you shall not carry him Mr. Mayor, lay down the money and I will see it discharged. He was very generous in his assistance and return of kindnesses; also very frequent in alms deeds, especially in the time when the Irish Protestants came over upon the massacre there. Also to the plundered ministers and maimed soldiers that were wounded in the army. He rarely gave less than 20s. piece at a time at the private fasts, where these sufferings were presented before him, and that was constantly once and sometimes twice a week. I shall mention here a very remarkable instance of his charity to those of Ireland. We were at a fast at Milk street in London, where one Thos. Case, a Puritan preacher, (as they were called) set forth in a doleful manner, the great distress that the Irish Protestants were in, and the need they stood in of assistance to get over to England. He related it so affectingly, that it pierced my husband greatly, and as he was writing the sermon after him, he felt an engagement in his mind to give £20. Afterwards he considered this was determined when he was warmed with a sense of their misery, and as he grew cooler he might be drawn from the engagement of his mind. Whereupon he took his book and wrote a most solemn engagement before

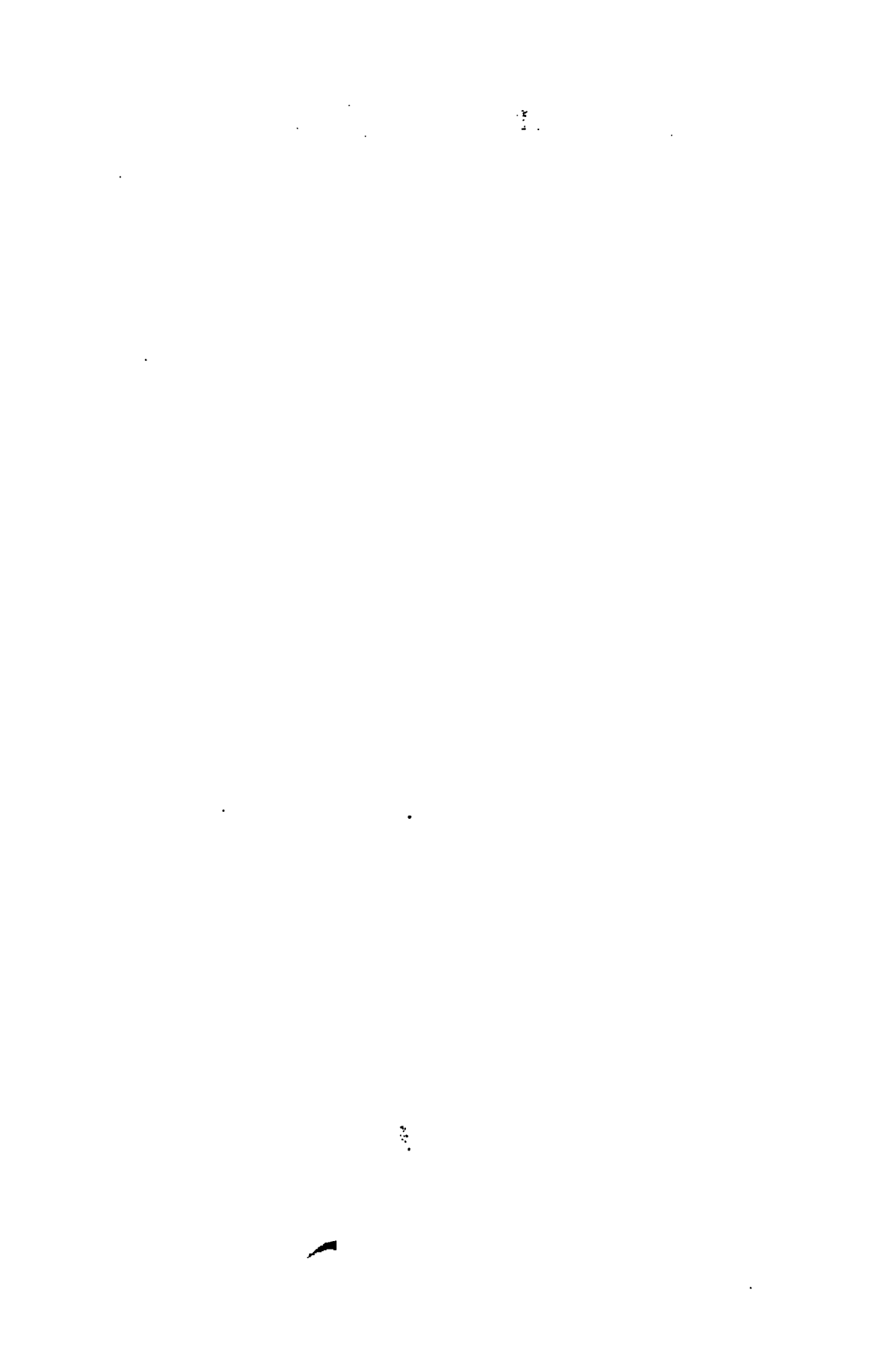
the Lord, to perform it when he came home; setting his name to it and using such like expressions, as these:—That his hand writing should be a witness agains him. When all was over, there was appointed at the door two men of quality to stand with basons to receive the collections for the Irish Protestants; and some others (that were officers,) were appointed to receive for the maimed soldiers. My husband as he passed out, put in 5 ps. of gold to the Irish, and one piece, into the other bason; so he went away, and said nothing to me of it; but when we came to our lodgings he refused to sup, but went up to writing. After some time, he called me and bid me fetch £15 in a bag; when I brought it and he had taken it of me, he spoke to me to this purpose:—Now I have made sure of the thing, I will acquaint thee what it is to do; so he told me the business, and read to me the engagement in his book, and the letter he had written to this Thomas Case, giving him an account how it was with him, but not setting his name to it, declaring that he had given it to the Lord, and desired to be unknown and untaken notice of his foot-boy, was sent away with this money and letter sealed up, with these orders: that he should observe what livery he wore, by turning his coat the wrong outwards, when he came near the place; and he only to deliver the money and letters into his hands, and not stay to be asked any questions. Next day those that received the collections went to Thos. Case's house, and speaking how very bountiful one young gentleman had been, in putting in five pieces. At which T. C. replied, last night late I received £15 from the same person; he determining to give £20, and having no more about him at that time that he could spare than £5. The next first day, or in a few first days after this, T. C. provoked the people to enlarge their bounty by this gallant young gentleman's example, and there related the whole business; but chiefly took notice of his endeavour not to be known.

He was of a most courteous affable carriage towards all. Most ingeniously inclined from a very lad, carving and forming things, with his knife for his tools. So industriously active, that he rarely ever was idle. For when he could not be employed abroad in shooting at a mark with guns, pistols, cross-bows or long-bows, managing his horses, which he brought up and managed himself; teaching them boldness in charging, and such things as were needful for service. When he could not, as I said, be thus engaged abroad; then he would fence within doors, making cross-bows, placing the sight with that accurateness as if it had been his trade; making bow-strings, casting bullets of all sorts for his car-

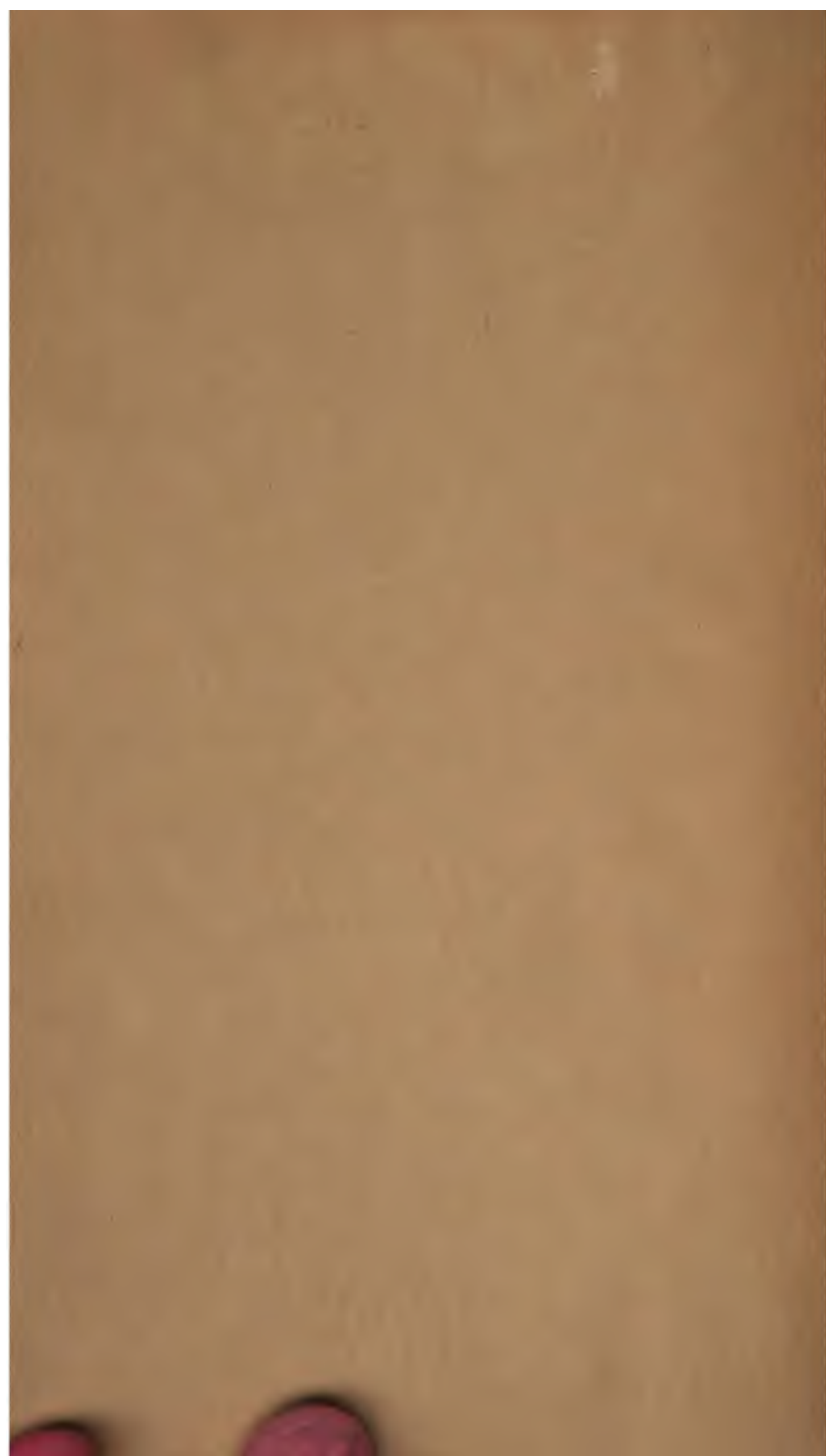
bines, and feathering his arrows, pulling his watch to pieces to string it or mend any defect ; taking to pieces and mending the house clock ; training his servants and himself ; using of postures of war according to books that he had for that purpose. He was also a great artist in shooting and fishing, making of lines, and ordering of baits and things for the purpose. He was also a great lover of coursing, and he managed his dogs himself, which things I mention to shew his ingenuity ; but his mind was out of the vanity of those things when he was engaged in religion. He was most affectionately tender to me and his child, beyond what I had known or observed in any, the circumstance considered of his youth. Gallantry and active mind, which created him a great deal of business, that might have occasioned a stop in his tender regard to us ; but on the contrary, I do not remember that ever he let an opportunity slip, of acquainting me with his condition when absent ; either by writing or message he hath often wrote letters, where he baited on purpose to send to me by travellers that he might meet on the road. And when he was engaged at the fight at Newberry, after the battle was over, he gave the messenger (that was sent to the parliament to acquaint them with the issue of the battle,) one piece, only to knock at the door of my lodgings in Black Friars, and leave word that he saw him well after the battle, there being time for no more ; which message of his, in all probability, saved my life. I being with child of thv mother, was sick of the measles, which could not come out, because of the exercise of my mind ; by reason of my having heard of the battle, this message was left between three and four o'clock in the morning, at the hearing of which, my oppression was rolled off my spirits and stomach like the removal of a great stone, and the measles came immediately forth. I must add to all this gentleness, sweetness, compassion and affableness, and courtesy, a courage without harshness or cruelty ; but undaunted in what he went about, which was rare to be found with the above mentioned excellencies. He was of a generous mind, which made him very liberal in rewards, and bountiful in return of kindnesses. He was also very hospitable ; his generous mind delighted in entertaining those that were engaged in the cause with him ; not in excess, but in great freedom and heartiness. This was always seasoned with savory and edifying discourse, in which he would encourage others and rejoice in thier encouragement ; that the Lord went out with their host and returned with them, to make mention of his gracious dealings with them.

Thy grand-mother,

MARY PRNINGTON.







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